1:Gallin E-4,5 (1957-1958) 1966
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in the year when the twelve former allies come together and reaffirm their traditional unity, even though some of them may have been at odds with one another.

Each year a different village of the twelve declares its willingness to be host and takes the lead in organizing and arranging the procession. Leaders of the twelve meet there and decide which villages will furnish the entertainment which is provided along the route to and from the large Matsu temple in Lukang. The individual villages then organize, assigning by lot the various duties among their families. Some villagers are called upon to carry the large sedan chairs which bear the statues of the village gods, and others prepare and transport refreshments to the prearranged places where the procession stops for rest and food. When the lots are drawn to determine which family will assume which task, the names of the village's large landholders are always included in the drawing. While they often willingly donate refreshments, they are loath to carry a sedan chair; now, as in the past, if selected to carry one, they usually pay another villager to replace them.

On the day of the procession, the villagers assigned to carry the sedan chairs assemble at a prearranged spot to begin the circuit through the twelve villages. A large statue of Matsu, borrowed for the occasion from her temple in Lukang, is carried in a big sedan chair by several villagers. As the procession passes through the village, the residents worship the goddess, and a local shaman invites her to eat. Village teams of performers accompany the procession. They dance, give exhibitions of traditional boxing and sword play, act out little incidents or excerpts from traditional Taiwanese operas or stories, or do a dragon dance in which a large, green paper dragon is carried over the heads of many men who weave in and out to simulate his sinuous movements. The whole occasion is extremely gay and entertaining and, it is felt, most rewarding. Many food offerings to the goddess are displayed in each village along the route. They are provided by each village family and are eaten at dinner in the evening, after the Matsu procession has passed. However, only the host village, where the Matsu statue remains overnight, or members of the wealthier or large villages invite guests from outside to share in the feast.

In the spring of 1958 the area was in dire need of water, since it had not rained for several months. Several hours after that year's Matsu procession began, the sky became overcast and by mid-afternoon a drenching rain was falling on the procession as it moved through the area. By the time the circuit was completed the rain had stopped, having flooded the rice paddies and saved the crop. It did not rain again for over a month. The villagers who do not believe in the power of Matsu were surprised. A few of the young men, some of whom are well educated, have told me that despite their skepticism they did feel that "Perhaps the rain on that day was more than just a coincidence."

796 known and unknown ones as well as ancestors in general and
769 any ghosts who happen to be wandering around. There is a
775 common Chinese belief that any unworshipped souls may cause much mischief. In Talei Li, it is felt that there are more hungry ghosts today than ever in history because of the many Mainland soldiers who are now slowly dying off without leaving descendants to carry on their worship. Once again, food sacrifices are very important with pork and fruit featured in particular. Some food is left out over night on the street so that any passing ghost may serve himself.

796 The Moon Festival or Mid-Autumn Festival falls on
796 the fifteenth day of the eighth month as does the birthday
• 821 of T'u Ti Kung (the Earth God). As part of the worship
[782] affairs in the afternoon before dinner, about sixty per cent of village households offer sacrifices at the small Earth God Temple at the edge of the village. There are also special sacrifices to Tai-yin (Goddess of the Moon) and the majority of the villagers stay up late at night to observe the moon for legend claims that the moon is more beautiful
[431] this night than during any other time of the year. Special yueh ping (moon cakes) are sacrificed and given to friends
[562] and relatives as gifts. The Moon Festival is a yin event
[842] (the female end of the yin-yang dichotomy previously discussed) and therefore, features special activities by women in order that they may conceive, obtain a husband, or receive
[875] long life. In Talei Li, gifts are also sent on this day to
[431] the li school teachers.

the li school teachers. In spite of the fact that moon cakes and the festival are yin, some moon cakes are sacrificed to T'u Ti Kung who is a male and therefore yang.

The second of the double number festivals is the Double Ninth, the ninth day of the ninth month. Since this is a yang holiday, the counterpart of the above for the yang or male part of the yin-yang,[8] it is often also termed the Double Yang. On Double Ninth, men like to have many guests for dinner with a tendency to prefer male guests only, so many of the Sworn Brother Associations schedule one of their regular yearly banquets. Young people in the area climb to the top of the small surrounding mountains (foothills might be more descriptive) and try to run all the way down without falling. Since this is difficult, the sight of the clumsy falls provokes much laughter in the village.

Tung Chieh (Winter Solstice) falls during the eleventh month, the day varying with the calendar cycles. Once again, there are the typical sacrifices and worship plus a special food, winter dumplings. In Sanlei, the farmers sacrifice dumplings all over the village, leaving some out in the fields and attaching some to each of the pig pens. Most farmers worship also at the temple of T'u Ti Kung.

The New Year festivities commence on the twenty-fourth day of the twelfth month with a ceremony to send off the gods. Earthly gods ascend to heaven to report and will not